The Review.

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MUST GREEK GO?

It is painful and discouraging to find expressions like this in an otherwise well-meaning Catholic newspaper: "Yale will no longer require Greek for matriculation. When will our Catholic colleges give up that dead corpse of a language? If the Jesuits in this country were not dominated by the leaders of the society in Europe, they would probably drop Greek and otherwise make their curriculum up to date according to American ideas. But sooner or later, Greek must go!"—*Catholic Columbian*, No. 27.

What a deplorable lack of insight, not only into the "Ratio studiorum" of the Jesuit order, but into the fundamental principles of higher education, especially of Catholic higher education, these lines betray!

"Be it remarked," says Fr. Schwickerath in his recently published, admirable volume on 'Jesuit Education, its History and Principles, Viewed in the Line of Modern Educational Problems,' (p. 331), "that the Society (of Jesus) upholds the classical curriculum (of which Greek is an essential part), not because this is the old traditional system, but *because it has so far proved the best means of training the mind, which is the one great end of education.* The various branches of studies are the means to this end. Should other means prove better than the classical languages, the Jesuits would not hesitate to accept them..... They would not have to change their system, they would apply it only to the new branches. And the much lauded new method of teaching modern languages by practice and exercise, is essentially what the 'Ratio studiorum' has insisted on all along. However, the Jesuits are not so short-sighted as to claim for the classical studies the educational monopoly which these studies held in former ages. It can not be denied that the so-called modern high school, which

has a curriculum of English, some other modern languages, mathematics, and natural sciences, answers to particular needs of our age. It is especially fitted for those who want to devote only a few years to study after the completion of the elementary course. For this reason the Jesuits have opened in various countries such 'modern high schools,' v. g., the Institut S. Ignace, Antwerp. In some of these schools they employ for many branches secular professional teachers..... Still they think that *the best preparation for the professions and for all who wish to exert a far-reaching influence on their fellow-men, is the complete classical course*, together with mathematics, history, and a certain amount of natural sciences. They think, and with much reason, that *the classical studies even at present should form the back-bone of liberal education.* They think, with many other prominent educators, that the humanistic studies train the *man*, whereas the sciences train the *specialist.*"

If the editor of the *Catholic Columbian* desires modern testimony in favor of the study of the classics, testimony not from professors of the classical languages, who might be looked upon in this matter as prejudiced witnesses, but from teachers of mathematics, modern languages, natural sciences, and medicine, let him turn to pages 333 sq. of Fr. Schwickerath's book, where he will find the *practical* value of a classical training set forth with irresistible conviction.

The *Columbian's* query about "that dead corpse of a language" (Greek) is clearly inspired by the utilitarian point of view which is peculiar to worshippers of the golden calf, but entirely unworthy of a gentleman and a scholar, particularly a Catholic scholar, who, especially if he is a journalist, should rise himself, and strive to raise his readers, to higher conceptions of life.

"Too much has the spirit of the market-place invaded the field of education; and the interests of a liberal training have too often been sacrificed to an insatiate commercialism. Is the highest goal of intellectual and social life nothing but the rearing of a few millionaires? No, there must be a higher aim of education, for the nation as well as the individual. A nation that aims at nothing but industrial and commercial expansion, (as our American nation does*), neglecting the higher ideals of mankind, may flourish for a time, but will not contribute much to real civilization.

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*) Teste Bishop Spalding: "Whereas the tendency of true civilization and religion is to convert the struggle for life into co-operation for life, into work of all for all, that all may have those inner goods which make men wise, holy, beautiful, and strong;—whereas this is the tendency of right civilization, our greed, our superstitious belief in money as the only true God and Saviour of man, hurries us on with increasing speed into all the venalities, dishonesties, and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished. We are hypnotized by the glitter and glare, the pomp and circumstance of wealth, and are becoming incapable of a rational view of life." ('Opportunity,' pp. 219-20).

History has proved this. Take the Carthagenians; for a considable length of time they held the commercial supremacy among the nations. Even intellect there was in the service of capital. The economical principles of a later and more advanced epoch are found by us in Carthage alone of all the more considerable states of antiquity. (Mommsen, 'History of Rome,' ii, 1.) But not this 'nation of shop-keepers' has civilized the world, but poor Greece, whose culture, continued into the literature of Rome, together with the studies which it involves, has been the instrument of education and the food of civilization from the first times of the world down to this day. (Card. Newman, 'Idea of a University'). May we not find a lesson in this fact? This country has made marvelous strides in industrial and commercial enterprise, but should it not aim at becoming a leader in the world of science, literature, and art? In order to assume this leadership, the country must aim at thoroughness in education and at solid, productive scholarship. Now, so far the classical studies have proved the best basis of thorough education and solid scholarship, and doubtless will continue to do so in the future. The inference from this seems to be evident." (Idem, ibid., 342-3.)

The study of the classics furnishes a threefold training: *logical*, which leads to clear and correct thinking, to close and sharp reasoning; *historical*, (Arnold e. g. says: "Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors, you will cut off so many centuries of the world's experience, and place us in the same state as if the human race had first come into existence in the year 1500"); and, thirdly, *literary* and *æsthetic*, because it opens the mind to the productions of the greatest masterpieces of all ages. (Schwickerath develops these points on pp. 346 sq. of his above-quoted work.)

It is precisely of *Greek* literature that Cardinal Newman, whom the *Columbian* cherishes and loves to quote, says ('Idea of a University,' p. 261) that it, "continued into, and enriched by, the literature of Rome, together with the studies which it involves, has been the instrument of education and the food of civilization, from the first times of the world down to this day."

We can not absorb this "food of civilization" except we possess a knowledge of the Greek language. The *Columbian* may object that a good translation of the great Greek authors will give us all the advantages we may derive from the study of the originals. But this is by no means the case, as every classical scholar will attest. "Translations are at best what the reproduction of a grammophone is compared with the original concert or solo." As Father Jouvancy has well observed: "Translations of Greek au-

thors, even if they are accurate, seldom render the force, beauty, and other striking qualities of the original. It is always better to draw drinking water from the source; the further it runs from the source, the more it is contaminated, and the more it loses its original taste."*)

Education and culture would fall upon evil days indeed if their chiefest bulwark, our Catholic colleges, would cease to teach the classics. It is a sufficiently discouraging sign of the times that a Catholic newspaper can suggest such a thing in sober seriousness, and we should consider ourselves recreant to our most sacred duty as a contemporary Catholic reviewer if we did not loudly and earnestly protest against the *Columbian's* ill-timed and foolish outbreak.

IN MEMORIAM.

Though the sad event occurred on September the fifth, and the news reached us soon thereafter, we made no reference in our last edition to the death, at Elberfeld in the Rhine Province, of our dearly beloved friend RIGHT REVEREND MSGR. PROF. DR. JOSEPH SCHROEDER, Rector magnificus of the University of Münster, and from 1889 till 1898 head professor of theology in the institution known as the Catholic University of America.

We had hoped to-day to sketch his life, and especially his brief and eventful career in America, from the calm view-point of the historian. But the sense of the wrongs committed against Msgr. Schröder by men whom we must call our fellow-Americans and fellow-Catholics, is too deep and fresh to permit us to perform this necessary but delicate task as we should like to perform it for the sake of his dear memory and of sempiternal truth and justice. *Faceret indignatio versus.*

Peter Joseph Schröder was born at Beecken in the Rhine Province in 1849. After completing his college course in Neuss at a very youthful age, he studied philosophy and theology in the German College at Rome, winning the doctor's degree in both sciences with wonderful ease and rare distinction. After his ordination, the Culturkampf being then at its height in Germany, he went to Belgium, where he taught philosophy in the Seminary of Saint-Trond. Later he became pastor of an important parish in Cologne, and the year following, was appointed professor of dogmatic theology in the grand-seminaire of that venerable Archdiocese.

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*] Ratio Discendi, c. i, a. 1.

It was from here, unfortunately for him and fortunately for us, that, in 1889, he was called to Washington, where for over half a decade he fought almost single-handed his never-to-be-forgotten battle against Liberalism, of which a full account can be found in past volumes of THE REVIEW, and which finally, after a most disgraceful campaign of slander and persecution waged against him by men who should have been the first to rally to his support, led to his return to the Fatherland. To the credit of the Prussian government be it said that it ignored the attacks that were carried against him into the very bureau of the Cultusminister at Berlin, and appointed him professor of theology in the University of Münster, of which he was only last year elected Rector. A few days before his death (which was due to an abscess of the lungs) he received an appointment on the new theological faculty of the University of Strasbourg, lately erected by Leo XIII. in conjunction with the government. His last hours were brightened by all the consolations of our holy faith and by a special benediction from Pope Pius X.

The European Catholic press is unanimous in lauding Dr. Schröder as a scholarly theologian, a deep philosopher, a master of many tongues, and an enthusiastic champion of Catholic orthodoxy and the rights of the Holy See, which, as many of our readers will doubtless recollect, he valiantly defended also in this country in numerous addresses and in his book 'American Catholics and the Roman Question' (Benziger Brothers, 1892.)

We may add, from intimate personal knowledge, that he was a man of imposing presence, of great oratorical power, childlike piety, deep humility, gifted with an admirable sense of humor and rare esprit,—a man and priest of golden character, straightforward, staunch, and true, a faithful friend and loyal opponent: in brief, "*ein Mann von rechter deutscher Art*"; and that the illoyal and shameful treatment he received in this his adopted country, which he truly loved and meant to serve with all his heart and the full enthusiasm of his impulsive nature, undermined his previously robust health and probably planted the germ of the disease which has now, according to the all-wise counsels of Divine Providence, led to his early—and from a purely human view-point—untimely demise.

Verily: "*Multis ille bonis flebilis occidit.*" As we contemplate the history of his life and go back in memory to the battles it was our privilege to fight with him; as we cast a sorrowing, tearful glance at his picture, before us on the wall, with the simple yet pregnant legend: "*Amico et commilitoni fideli Arthur Preuss, J. Schröder, Feb. 28, 1898;*" and as we stand in spirit on this his burial day by his open grave in the quiet church-yard at Würm,

near Geilenkirchen, where it was his desire that his earthly remains should be laid to rest:—we solemnly vow that we will, if God spare us, some day in the future, when the danger of scandal is over, show up the whole dastardly conspiracy that drove him from this country, and furnish the future historian with material for a true and unprejudiced account of the memorable chapter in American ecclesiastical history in which he played so important and noble a rôle.

Meanwhile we can only pray and exhort our own and his friends to pray: "*Requiem aeternam dona ei, Domine, et lux perpetua luceat ei; requiescat in pace!*" A. P.

WHY NO SINCERE CHRISTIAN CAN BE A FREEMASON.

In this study we approached American Freemasonry under the impression that its scope and aim was what the world understands by a benevolent association, one, namely, devoted to mutual material help and succor, the care of the widow and the orphan, the solace of suffering, and the protection of the poor. We imagined that it would require of its members co-operation on these lines only; and we wondered why the Catholic Church, so zealous in all such charitable works, should place under her ban those that protested that they had no other aim in view.

We found alas! that we had been grossly deceived. We discovered that these works of benevolence were not the direct objects of Masonry; that its object was "Divine Truth"—the truth of God and of the soul—the nature and essence of both. We were asked to believe that Masonry alone possessed this sacred deposit; that she alone could create in our souls a spiritual light; that at her threshold every candidate, no matter what his position or attainments or previous life might have been, stands in darkness, helplessness, ignorance, and moral pollution, praying for this spiritual light for his mind, and craving the first principles of morality for his heart. We were told that we had to die to the past to be born into the Masonic life; that we had to totally extinguish the past to live to the future. We were told to practice the moral and religious precepts of the order; to erect in our hearts a spiritual edifice of holiness fit for the habitation of the holiest of beings; to accept the faith and doctrine of Masonry; to worship the Grand Architect of the Universe. We united in prayer; in hymns we proclaimed Masonry divine. Again and again we were told, with ceaseless persistency, that the search for divine truth, for the true Word, was the only thing that rec-

ommended the order to the esteem of serious men; that to this all else in Masonry was subordinated. Religion, we found, entered into the very definition of Masonry. We were taught the Masonic resurrection of the body, the Masonic immortality of the soul. The pagan religious mysteries, the religious doctrines of the Kabbala were proposed for our study and admiration. Every meeting of our lodge was opened in the name of God and the Holy Saints John to express the religious purposes of our gathering, and we were taught that a Mason's religion should enter into his daily life and that no important matter should be begun without the invocation of the deity. To assist us in this religious life and worship we found all the things that go to make up a religion: a lodge whose floor is to be trodden with uncovered feet as a sacred place; an altar with lights and incense and anthems and ceremonies and consecrations and spiritual oblations; a creed; a special morality; a peculiar God. We found a high priesthood modelled seemingly on the ancient high priesthood of the Jews; a priesthood in sacerdotal robes and mitre and sacred breastplate; a priesthood set apart for the transmitting of Masonic doctrines and the preserving of Masonic landmarks.

All this we found to our surprise in Masonry and then could better understand how it could openly tell its votaries that it was the universal, the Catholic religion of mankind. Judge now, dear reader, the attitude of the Catholic Church towards Masonry. Can it be otherwise? Can the Church permit this formal and total apostasy in her children without a word of protest? Must she be pilloried as ignorant and narrow-minded and bigoted, because, knowing the nature of Masonry, she has the courage to denounce it? Judge ye that are fair-minded. We are willing to abide by your decision.

Another question. Can Protestants who are earnest believers in their form of Christianity, countenance Masonry? Masonry claims from them the whole man, intellectual, moral, and consequently religious, as it does from us. It makes no exception in favor of any form of Protestantism. It alone possesses the spiritual light and divine truth; all else is ignorance and error. Methodists, Episcopalians, Baptists, Presbyterians, are all, according to Masonry, wandering in religious darkness, ignorant of the nature and essence of God, the nature and essence of the human soul; for Methodists and others believe in Christ as the true Word, whereas the true Word is to be found, not in Christianity, for that is too "sectarian," but in the ancient pagan mysteries and the doctrines of the Kabbalists. Every Protestant that respects his church, every Protestant church that respects itself, must logically take the same stand in reference to Masonry that the

Catholic Church does. So long as they positively approve, or even remain indifferent to Masonry, so long will whatever sap of Christianity remains in them be dried up; for as we have shown and shall more fully show hereafter, American Masonry is essentially anti-Christian. Every Christian that comes to its doors, comes first as the Brahman and Moslem, asking for the spiritual light that he may know God and his own soul. Every Christian that enters Masonry must pass through the nine degrees before he is put in possession of the "true Word" which constitutes "Divine Truth." Every sincere Protestant, every sincere Christian, therefore, must with us condemn Masonry.

UNIQUE PLAN TO BUILD AND MAINTAIN A PAROCHIAL SCHOOL.

Such is the title of a description in the *Catholic Telegraph*, of Cincinnati, Sept. 3d, 1903, of a system to be introduced for securing to St. Mary's Academy at Ogdensburg, N. Y., a continuous endowment.

The plan involves a donation by a number of parishioners of $100 each and upwards for the purpose indicated. To bring this object within the reach of all, benefactors are to take 20 year endowment policies for the intended amount of their donation, in the Columbian National Life Insurance Co. of Boston. The average premium per $100 will be $5 a year, the beneficiary to be a corporation now being formed for the purpose of receiving and investing the money so received from the insurance company. Father Conroy will be the agent of the company in all matters pertaining to the endowment fund. For his services he will receive a "slight" commission, which will be used for paying the premiums on the policies of such donators as are financially unable to do so themselves.

Theoretically, this plan seems feasible and may become even popular for a limited period among impressible people, who under the impulse of the moment may sign an application for a $100 or higher policy, fully intending at the time to pay the premiums right along. Whether this intention will "hold good" for 20 years, especially when such policy holders get a chance to investigate the merits of life insurance from an investment point of view, is another matter, and we are afraid that after a few years Father Conroy will have occasion to draw on his "commission" fund pretty often, since an endowment policy does not bind the assured to the payment of premiums, but provides for a return of his reserve fund in cash or paid-up insurance after usually three annual payments.

An average rate of $5 per $100 means $50 per $1,000, which is considerably higher than the non-participating rates of the best companies for the lower ages, which cost from $42.44 from age 21, to $49.74 for age 50.

In other words, if the description of the *Telegraph* is correct, the insurance company promises to repay after 20 years the money paid in, the interest to cover the cost of life insurance.

Why on such a premium the Columbian Life Insurance Co. should pay only a "slight" commission, is not stated. Insurance agents as a rule are well paid, and if Father Conroy is as successful among his flock as the average insurance man must be in order to make a living, the company should get a large business from this source, and the endowment fund should increase rapidly, at least on paper. The real test of course will come after a few years, when the first enthusiasm of the members has "cooled off."

The Columbian National Life Insurance Co. of Boston is a new company, which commenced business in 1902, issuing last year 5239 policies for $721,590 of insurance, of which 4275 policies, covering $615,316 were in force on the 31st of December, 1902. From this distance it looks as if some enterprising representative of that company had started the scheme for the purpose of getting a large volume of business for a "slight" commission.

THE CASE OF THE INTERNATIONAL TYPOGRAPHICAL UNION AND ITS OATH.

[We are asked to give room to the following communication on a subject that has recently been much discussed. We give it for what it is worth.]

NASHVILLE, TENN., Sept. 13th, 1903.

TO THE EDITOR OF THE REVIEW.— *Sir:*

May it not be well to call a halt on some of the over-zealous (and, in a present instance, self-constituted) defenders of the faith in this country, who, without sufficient, or even "*prima facie*" warrant, are constantly justifying the complaint of non-Catholics that there is still in the Church of this country a large body of narrow-minded and intolerant churchmen? An effectual check upon such indiscreet zeal might be exercised by our Catholic press if it refused to give circulation to anything condemnatory of things non-Catholic upon the mere "*ipse dixit*" of anybody, and especially in those matters which the Church has wisely withdrawn from their jurisdiction.

These remarks are, of course, apropos of the recently attempted condemnation of the International Typographical Union.

If the Associated Press reports of last week be true, a Western bishop has, as a self-constituted judge, expressed the opinion "that no priest can absolve a member who has taken the oath of the Typographical Union." Of course, there can be no question whatever of a valid condemnation here; it is not even a lawful public expression of private opinion; for the Third Plenary Council of Baltimore (No. 255) forbids any bishop to determine which societies belong to the class forbidden generally: reserving this right to the archbishops of the country as a committee on this matter.

Moreover, it has not been the practice of Rome herself to condemn secret societies without indicating the reasons for each particular condemnation. Now, so far, the only reason alleged for the proscription of the Typographical Union is the oath of membership, in which it is declared that "no interference with the work of the Union will be tolerated from any other society, civil or religious." Now, the obligation of this oath is determined by the nature of the constitution to which it is affixed. If that constitution enjoins nothing contrary to the law of God or to legitimate human authority, of course its members will not brook any outside interference; and to imply that the Church might nevertheless wish to interfere, is certainly not very complimentary to the Church. Just so will no man brook interference from outsiders in the management of his household, so long as he conducts it in a manner that does not disturb the public peace; just so no parish priest would like interference with the management of his parish which he conducts according to the laws of the Church; and, it is safe to say, no bishop would feel himself obliged to submit to interference with the management of his diocese without seeking "recourse" or presenting a "*humilis supplicatio*." And precisely in this manner does the Typographical Union protest that it will not brook any outside interference in the management of its affairs, viz., in accordance with its constitution, which contains nothing that would make interference on the part of any other society, civil or religious, lawful. The very history of this oath shows that this is its sense. This clause was inserted in the oath of membership to prevent an unscrupulous "clique," who had formed another society, (though remaining members of the Union which they tried to control,) from making the Union subserve their own unlawful ends. To declare this oath unlawful, therefore, is to stamp the constitution to which it is affixed, as containing something contrary to divine or civil law. But the Union may safely challenge us to show one single declaration in its constitution which is inconsistent with the Catholic conscience. The Union will stand the test proposed by the Third Plenary Council

of Baltimore (No. 247) for determining whether or not any society is to be placed in the class of those condemned generally :

1. Its members do not promise blind obedience. They do swear to uphold the present constitution (which they may lawfully pledge themselves to uphold), but as to possible future regulations, the constitution itself provides that future regulations must not be in conflict with its spirit. If, therefore, something contrary to the present constitution, and inconsistent with the Catholic conscience, were to be ordered, the constitution itself liberates the member from his oath. Besides, it is the common interpretation of the chapter "Contingit," Title de Juramento, of the Sixth Book of Decretals, that "the obligation of an oath extends only as far as the intention of the affiant," and of Question V, c. xxii. of the "Decretum Gratiani," that "an oath is to be interpreted according to the intention of the affiant and not of the person to whom the oath is made." Hence, it is presumed that a Catholic member of the Union swears to uphold the constitution as it is, and not as it may be changed in future—contrary to the dictates of his conscience.

2. It has not yet been shown that this Union ought to be classed among the forbidden societies, because it will not reveal the secrets of its meetings to the ordinaries who might demand them. It is true, the constitution forbids its members to reveal such secrets to any non-member ; but they must be safe on this score, since the Knights of Columbus may not reveal the workings of their order except to their "confessors"—although the Third Plenary Council classes among the forbidden societies all those which do not permit the revelation of their secrets to the ordinaries who may demand it.

It would be well, therefore, if, instead of needlessly irritating non-Catholics, all such matters were left to the competent authority. In this case, it is the committee composed of the archbishops of this country. And if others should feel it obligatory to draw public attention to these societies, let them point out their reasons, in order that we may not be wanting for some sort of an answer when we are asked, "Why is it condemned? "This is the very confusion which, the Council tells us, it sought to avoid when it forbade any one but the committe of archbishops to determine that any particular society belongs to the forbidden class. Finally, if a test is going to be made of the Typographical Union, let us make haste "to clean up at home," and see that the Knights of Columbus allow their secrets to be revealed to the proper authority, if they do not wish to be classed among the forbidden societies.

W. F. G.

THE "FRATERNAL ORDER OF COLONIALS."

This new "Order" was organized as a beneficial society and licensed to do business on the 23rd of July, 1903, by the Insurance Department of Missouri. So there is no record to go by, nor any authority regarding its standing beyond it own representations.

A large advertisement in the *Jackson Volksfreund* furnishes some interesting information regarding the objects and business methods of this organization. Passing over the usual twaddle about fraternity, benevolence, ritual, and so forth, we find the main purpose to be to insure its members for either $1,000 or $2,000, with the understanding that, in case of death of a member,

the 1st year $200,	the 3rd year $600,
" 2nd " $400,	" 4th " $800,

will be paid to the beneficiary for each $1,000, while after 5 years' membership not only the full benefit becomes payable, but in addition thereto all assessments paid during the member's life-time will be returned, less a deduction of $150 as contribution to the reserve fund (for each $1,000 certificate.)

All white men between 18 and 50 years of age, able to pass a medical examination and not engaged in hazardous occupations, may join the brotherhood for the uniform initiation fee of $5 (including the doctor's fee) and a monthly assessment of 75 cents per $1,000 thereafter.

Of this premium of $9 a year per $1,000, 13⅓%, or $1.20, goes into the reserve fund, the rest, $7.80, is to pay for death losses and "for the support of the order." The $150 deducted from each $1,000 death loss after 4 years' membership also go into the reserve.

The advertisement referred to is certainly plain enough. "All members pay alike, and the assessments are the same each month" (75 cents per $1,000).

After all the experience of so many assessment societies, which have gone under or changed their plans because the rates were not sufficiently high in the beginning, it seems hardly necessary to tell any man of common sense that this new fraternity will last but a comparatively short time, if conducted on the basis advertised. An attempt is made to reduce the liabilities by paying full benefits only after 4 years' membership, and even then deducting $150 per $1,000, less assessments paid, so that at the rate of $9 a year it will take almost 17 years before the $1,000 can be realized by the beneficiary. But a uniform rate of $9 is not enough for age 18, and as the charge is to be the same for all ages, failure in the end on that basis is unavoidable.

Having already shown in previous numbers of THE REVIEW that even higher rates were not sufficient to pay the last man, un-

less such rates corresponded to the cost of carrying insurance on the basis of the established mortality, and the interest income which could be realized from investments of the reserve fund in reliable securities, it is not necessary to waste space and time in more fully illustrating the absurdity of this new proposition. This order is evidently intended to "catch" the members of the numerous assessment societies who have become dissatisfied on account of increasing charges or reduction of benefits and are ready to join almost any society which will "promise" something for next to nothing.

MINOR TOPICS.

The Question of a Catholic Daily.—Rev. L. Verhaag, of Verboort, Oregon, writes to the editor of THE REVIEW:

Your well written philosophical article in your issue of Sept. 3rd, on "The Question of a Catholic Daily," makes me take up my rusty pen once more to second your laudable efforts. You have had already the kindness to print one or more of my effusions on this important subject, and I hope that a repetition will neither be displeasing to you nor your readers. For a period of more than two years I have kept up at intervals the agitation for a daily, have interviewed many of the archbishops and bishops, addressed them by letter at their yearly meeting in Washington, etc., etc., but thus far I may say with our Lord's precursor: "I have been but the voice of one crying in the wilderness." Shakespeare's question: "What is in a name?"—may explain in part the indifference of many of the American hierarchy. My name is Dutch, and so is my nationality, although a residence of thirty-one years in the far West should entitle one to the title of a full-fledged American, minus Americanism. Let us hope that the rumored national Catholic newspaper, announced by the *Catholic Columbian* (No. 30) and commented upon in THE REVIEW of Sept. 3rd, will fill the bill. Nationalism first and last, becomes more and more the motto in this boastful land of "liberty and equality," although in direct contradiction (let us hope and pray not in opposition) to Catholicism. Now, notwithstanding my foreign extraction, I make bold even at the risk of satiety, perhaps derision from the part of our ultra-American friends, to make once more a few suggestions on the question of a Catholic daily, national or otherwise, but above all Catholic. I will briefly resume what I have said on this subject: 1. Let a good and strong pastoral letter be issued by the hierarchy on the importance and necessity of a Catholic daily. 2. This letter to be read on one and the same Sunday in all the Catholic churches of the U. S. 3. Let bona fide subscriptions to paper and stock be taken, payable when the plan has materialized. Of course, I admit with you and others that a daily paper will not be patronized in such places where it does

not reach on the very day of its publication, or shortly after. Still such a general appeal throughout the country will do some good in placing and scattering stock, with a few subscribers here and there among the better and wealthier Catholics. Besides, as there are many centers from which a Catholic daily could be issued, such a general appeal will tend to encourage the establishment of Catholic dailies in course of time from these centers by the same Catholic daily newspaper corporation, which, having its stock and subscribers scattered over a large territory, would find more advocates interested in their success on the general principle of self interest. This was the main idea which I laid before the archbishops at their meeting in Washington two years ago. To this plan I now add the following suggestion: Knowing that the greater part of our weeklies are opposed to a Catholic daily for fear that such an enterprise, if successful, will endanger their existence, let all the Catholic weeklies worthy of that name, combine in an effort to establish a good Catholic daily. Let them subscribe for as many shares in the corporation as they can and influence their friends and subscribers to do the same. Let the directors, managers, editors, etc., etc., be selected from among the personnel of these weeklies. Let the most important news be reprinted in our weeklies from the Catholic daily and *vice versa*, let our Catholic weeklies give the most important news to the daily, thus forming bureaus of reliable Catholic information. In this way, by co-operation, mutual assistance, and united effort, I think that at least one Catholic daily could be started, say in New York or Chicago; then later on, if the experiment succeeded, some of our Catholic weeklies, for instance in Boston, Philadelphia, St. Louis, New Orleans, San Francisco, and other important places, could be made into dailies by the same Catholic daily newspaper publishing corporation. The amount of good such a Catholic combine could accomplish, would be incalculable, and with proper management its financial success guaranteed. To effect such a plan a congress of all Catholic editors, managers, etc., would be necessary. Who will start the ball rolling?—L. VERHAAG.

Rev. Dr. Lambert has also taken notice of the *Church Progress*' article on "That Catholic Daily" which we discussed at length in our No. 33. Here is his opinion, expressed in the *Freeman's Journal* (No. 4652):

"There is at least one Catholic daily in Mexico, *La Voz de Mexico*, and it is ably edited. There are twelve millions of Catholics in Mexico. There are as many in the United States, and the latter are supposed to be more given to reading than the former. If that daily is supported there, why might not at least one be supported here? Is there more Catholic enterprise and more interest in religion there than here? Or do the Mexicans—whom many among us think need elevating through benevolent assimilation—possess some secret of economics that we have not yet learned? The real difficulty in the way of a Catholic daily is the immense quantity of stuff, good, bad, and indifferent, that issues from the American daily press. The Mexican Catholic daily has not this deluge to compete with. Here we have it. And in this fact is to be found the reason why a daily may succeed there, while the chance of success here is very doubtful."

Archbishop Montgomery on the "Language Question."—"There has been in some parts of the United States, a great deal of talk about the German people wanting their children to learn the German language. Now in one word, the language question in this country will settle itself if people will only let it alone. There are some things in which the more haste one makes, the worse it gets,—the less speed you make; that is one of them. The language question is under the control of natural laws, and it will take its own course if people will just let it alone. I assure you, my dear brethren, I can not conceive a man or woman who would not want their child to learn the language that they themselves knew; I must confess, I would not have much respect for a person that did not want his child to know the language of father and mother. We live in a country that is bound to be English-speaking; that is a fact. English is to be the language of this country, and no power on earth can prevent it. Therefore, it is to the advantage of your children to learn the English language. They must not be at a disadvantage with any man on account of their inability to speak the English language, which they should learn well; they will do that, even if you do not pay any attention to them..... Therefore, I say, people should let the matter of language alone, —let things take their natural course; they should not force things, but there should be a natural growth. It is perfectly natural that you should want your children to speak the German language while they are at home, and I don't find fault with it." (Quoted in the California *Volksfreund*, Sept. 4th.)

That is precisely the position we have taken in THE REVIEW.

The Jesuits and the Catholic University.—We promised in our No. 33 to revert to this much-discussed subject. What we wanted to say is: May not Pope Leo XIII. have been inspired by certain lessons of history when he told Msgr. Keane that he did not wish Jesuits to teach in the "Catholic University of America"? We read in P. Schwickerath's valuable book 'Jesuit Education' (p. 271): The hostility of the Paris University (to the Jesuits) was merely the outcome of jealousy. At all times monopolies were jealous. Richelieu had perceived that clearly. Frequently urged to expel the Jesuits from Paris, he did not yield; on the contrary, towards the end of his life he handed over to the Jesuits the Collège de Marmoutiers. "The universities," he said, "complain as if a wrong were done them, that the instruction of youth is not left to them exclusively. But as human frailty requires a counterbalance to everything, it is more reasonable that the universities and the Jesuits teach as rivals, in order that emulation may stimulate their efforts, and that learning being deposited in the hands of several guardians, may be found with one if the others should have lost it." In another passage Jourdain (from whose History of the University of Paris the above quotation is taken) does not hesitate to state that the competition of the Jesuits soon turned into a blessing for the University itself, as it was forced to exercise a more active supervision over masters and students, which was beneficial both to discipline and instruction.

Bishop O'Gorman on the History of the Taft Commission.—Rt. Rev. Bishop Thomas O'Gorman, of Sioux Falls, S. D., who conducted

the recent retreat at St. Mary's Seminary, Baltimore, for the clergy of the Archdiocese, spoke of the appointment of the Taft Commission of which he was a member. We find a report of his remarks in the *Pittsburg Observer* of Sept. 10th, and would call the attention of our Pittsburg contemporary and of our own readers to the fact that it is misleading to designate them, as the Pittsburg paper does, as "Unpublished History," since the substance of them was printed in THE REVIEW as long ago as October 30th, 1902 (vol. ix, No. 42, pp. 658 sq.) Several points were there developed even in greater detail.

The revelations of the conduct of the State Prison in Georgia, showing the flogging of female convicts by the warden for "breaches of discipline" (resisting said warden's improper advances was one of them, according to sworn testimony) furnishes another illustration of the need of *home* missionaries. The cruelties charged against the Spanish administration of the Island of Cuba furnished the excuse for the American intervention there, yet nothing ever proved against the Spaniards was as bad as the long list of atrocities committed in the United States by lynchers, not to speak of the system of "peonage" practised under legal sanction in Georgia and Alabama. Now comes the showing of inhumanity in the treatment of prisoners in "State institutions." What next?

We have done it so often that it no longer affords us much sport to hoist the editor of the *Western Watchman* with his own petard. But we can not help registering, from the *Watchman* of Sept. 13th, his own denial of the charge he has so often and so boldy made, that the German Catholics of this country are, and want to be, a separate faction, at war with others within the pale. Now he says: "If the Germans of this country are at war with any section of the American Church, we don't know it, and we don't think they know it themselves."

May we hope that after this frank avowal Father Phelan will cease to assert things which he "don't know"?

Father Phelan (*Western Watchman*, Sept. 13th) pays his respects to Msgr. Rooker, lately appointed Bishop of Jaro in the Philippine Islands thus:

"Bishop Rooker declares that the Church of the Philippines will be Americanized. It is far more likely that the American bishops and priests going over there will be Filipinized. An American church in the Philippines would be a church without poetry, without memories, without national clan."

According to Griffin's *American Catholic Historical Researches* (No. 3), the first penny paper published in this country was *The Cent*, issued in Philadelphia by Christopher Conwell, a nephew of Bishop Conwell.